

championship numbers for the junior provin rec
 Victoria is on the map in the chess world. And that me, opt
 a bright future awaits.

"It's good for the success of our event in future year
 said Brian Raymer, event organizer and president of the
 Victoria Junior Chess Society. "We have their partner Car
 returning players and we always get amentative strateg an
 year."

operators are welcome to attend in depression
 please visit grandpacific.ca or email emccra@victoria.ca
 that they were closed on well... affect a mother
 and holidays, I realized that... her relationship
 going to be closed for four da... warmer or other
 during Easter," he said. ps, her confidence
 and, at times, may
 ling with her child,"
 id.

The society runs a deficit, so pay-
 ing staff overtime to open on a holi-
 day would be difficult, he said.

At the same time, he added, "it
 was difficult for me to think that
 many of these people might have
 a hard time finding a meal during
 those days, so what I did was just
 reach out to the churches."
 He received a great response.
 Nineteen faith groups in the Capital
 Region stepped forward to pay for,
 prepare and serve three meals on
 Good Friday and Easter Monday at
 Our Place.

Others are also getting involved.
 There have been a few staff that
 said they would like to come in and
 volunteer on those days," Evans
 said.

PLEASE SEE:

Week and meal

tainly not anti-
 Montroy said.
 times when we

Depression isn't any more common during the
 postpartum period than it is at any other time.
 About seven per cent of pregnant women will
 suffer from postpartum depression, whereas the
 occurrence of anxiety disorders in pregnant women
 much greater at about 20 to 25 per cent, says
 ichole Fairbrother, professor with the Island
 Medical Program and director of the Mother-Infant
 Wellness Lab at B.C. Women's Hospital & Health
 Centre in Vancouver.

If not treated, however, women with anxiety are
 prone to developing depression.

"Because we've so used to thinking about things
 in terms of depression it's what people focus on.
 Then the fact that the person started out with

ignored and they don't
 rother said, adding that
 s postpartum obsessive
 ized by a mother's
 n happening to her baby,
 uring her baby herself.
 orked up about
 iving (sister) and
 and
 ay be at risk of
 find even food has
 something had hap
 s brother's first
 350 mothers reported
 ing their babies.
 news.com

THE MANY WORDS FOR

Depression and anxiety workshop for the pair will lead

The program will include a
 live chat component, as well as
 self care and tips for partners.
 cost about \$120
 slated for a late-summer start,
 although the details have yet to
 be confirmed.

"Even people who don't get
 postpartum will struggle those
 first few months," Watson said.

They're not alone with how
 they're feeling and it's quite
 normal to feel overwhelmed."
 The postpartum depression
 workshop costs \$15 and runs
 from 7:30 to 9 p.m. on April 19.
 Registration is available
 online at recreation.saanich.ca/
 reconline.

morth@saanichnews.com

FAMILY

the development of...
 "I'd like to see more interested
 in how we can support the different
 components around the region,"
 Coleman said. He envisions week-long
 celebrations to showcase local talent.
 He bid the committee seeks to secure
 additional funding from the
 province and \$450,000 from local
 municipalities by the end of April,
 according to the initial expression of

ommend anti-depressants,
 what we do is relearn
 ons and how to guide
 myself along that path."
 another option will soon be
 available as Watson works with
 nosun College in developing
 online continuing education
 course centred on postpartum
 depression and anxiety.

MOM
NIECE
UNCLE
STEPDAUGHTER
GRANDDAUGHTER
GRANDCHILD
GRANDNIECE
GRANDNephew
STEPMOM
PARENT
SIBLING

Love of the game and the challenge have spurred him to play one of the world's leading chess players, Grandmaster Howard Staunton, in the largest annual open chess tournament in Western Canada.

More than 100 players from five countries, four Canadian provinces and six U.S. states have registered to compete in the sixth Grand Pacific Open, happening today through Monday at the Hotel Grand Pacific, 463 Belleville St.

For Wu, the highlight will be either playing against or watching Hikaru Nakamura, an international grandmaster ranked No. 1 in the U.S. and sixth in the world.

"There is a chance (to play against him) depending on how I end up doing in earlier rounds," said Wu. Gordon Head is the tournament director. At the Open, participants play six rounds of games, until one player is left.

"Once we sit down, it would just be like playing a strong player, although the result would probably be different," Wu said, laughing. "But you agree on it the same way it's just the honour and privilege to play against someone at that level."

He also planned to do a few chess lessons for players he coaches. They are aiming to raise about 500 dollars from kindergarten through Grade 12 from around the north shore.

Every new mother feels the worry of something bad happening to her child, but for one out of every three pregnancies, postpartum depression or anxiety is another reality that often goes undiagnosed.

"Women feel a stigma with the depression and they're struggling in silence," said Natasha Montroy, a naturopathic doctor specializing in women's health.

"One in three out of a small number and we need to start educating women ... talking about it in a real, open manner."

Montroy and colleague Jody Watson, also a naturopathic doctor at Vancouver Island Naturopathic Clinic, host a one-night course on postpartum depression and anxiety, April 19 at Saanich Commonwealth Place.

The course is designed to educate new mothers and their families. The course is free and open to all.

After climbing down from the roof, the suspect claimed to be a passenger.

After climbing down from the roof, the suspect claimed to be a passenger.

BOYFRIEND
SISTER
HUSBAND
DAUGHTER
SPOUSE
GRANDPARENT
PARTNER
GRANDPARENT
BROTHER
COUSIN
DAD
BROTHER
GRANDSON
WIFE
HUNT

...the Cambie Police ... morning.
The cabbie was pulling a van ...
...the Esquire ...
...passengers inside, when the sus-
...popped in front of the vehicle
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...said the man ...
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"Not surprisingly, the suspect
was very intoxicated and is well
known to the police."
Hence took the man to his
nearby home and put him to bed.
emccracken@bcrews.com

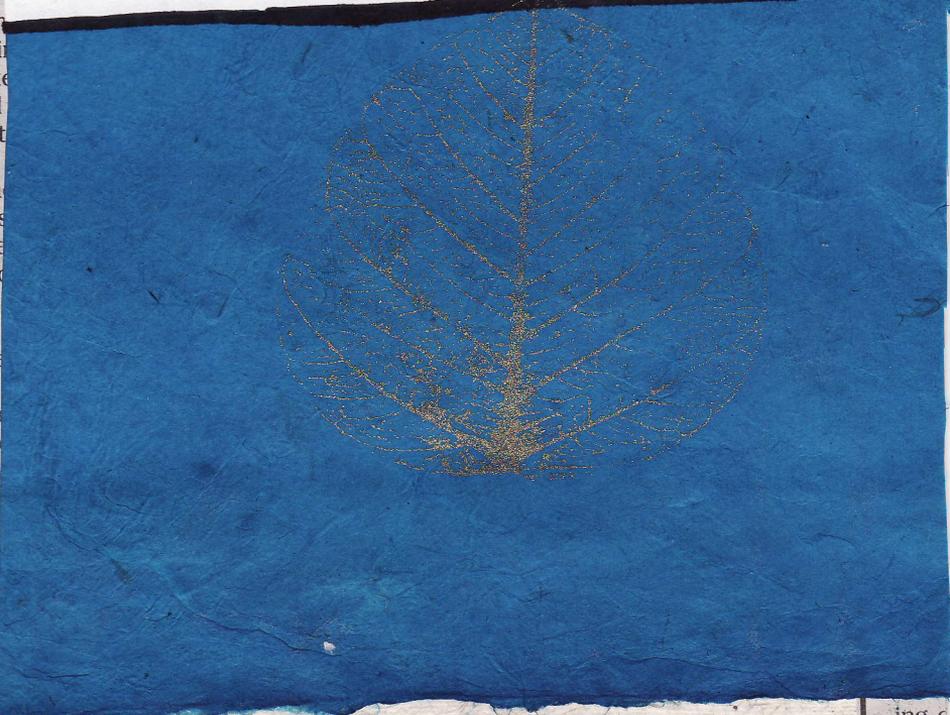
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"There is no normal when it comes to families. We always assume that the way that we do it is normal, but there is no normal when it comes to families. It is just the way a particular family operates. Everybody's normal is unique."

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"Personal family narratives are really great because they show a diversity of families. Diversity is the way to go for people. Monoculture doesn't work. Then you get this grey amorphous mass of mediocrity to set a creative standard by."



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Introduction

This zine on family language emerged from a capstone class I did in my undergraduate women's studies program. The idea of family language encompasses the words and terms we use to describe family members and our relationships to them. Family language was not a new topic of engagement for me, but I don't know if I ever would have expanded upon my own personal experiences with it, if not for this project.

When I was eight, one of my parents transitioned from male to female and the process of describing my family connections through language became complicated in a way they never had been before. In the fourteen years since then, I have internally reflected and had countless conversations with my family about the many factors that shape the language we use.

When I had the opportunity to choose a topic for my research project, I was drawn to this because I was curious about whether language was an important topic for other queer families. This project has provided a space to explore the different dynamics of family language in addition to my own experiences. Over the course of two months, I interviewed eleven different people and gained numerous insights from their experiences with language and family. All of the quotes found in the zine that are in italics are from these participants. Accompanying these quotes, I have tried to sum up, in my own writing, general themes and ideas from the interviews. Thank you to everyone who shared with me in this process. I have learned a tremendous amount and through this zine I hope to share in some of this learning.

THE IMPORTANCE OF LANGUAGE

"Language is not a theoretical problem; it is a lived issue. And because of that there is a kind of immediacy to it. Do you know what I mean? People are dealing with life daily on the fly and they don't always have the luxury of reflecting on gender roles, theoretically, in the safety, if you will, of a women and gender studies class. I mean people's jobs are on the line, people's families are on the line, in some cases their lives can be on the line, because of the terrible violence that still is directed towards same-sex and transgender people."

Language is socially constructed, and once rules of language have been applied they have a habit of becoming self-validating and self-perpetuating. Despite its constructed nature, it can be hard to imagine new possibilities, or to be regarded as legitimate when the old rules of language do not apply. "For when a society has developed a particular pattern for meaning, those who do not abide by it are being unreasonable in its terms" (Spender, 1980, 5). In spite of this, the rules of language are broken at times. We have countless examples of changes in language that seek to address its inadequacies and misrepresentations.

Language holds cultural knowledge and through it we communicate more than just the words we speak. Language shapes meaning and connects, identifies, explains, and classifies others and the world around us. "Social relations are mediated through language—everything we do and think, we do through language—and thus analysis of language can be seen as a clear index of the way individuals negotiate with social forces" (Mills & Mullany, 2011, 1).

Certain identities are legitimated and privileged by having access to commonplace language. If people are not validated or represented by language, they either must decide to work within the parameters of the language available to them, or they must bend and stretch language to fit themselves and their relationships. This is not an easy task, working within language is often inadequate and challenging language can be overwhelming. "Language is not an insignificant dimension. To be inferior when it comes to language is to be frequently discounted" (Spender, 1980. 10). Language, or lack of language, plays a significant role in creating and sustaining certain social values and norms.

How do these ideas about the power of language apply to families?

For those of us who do not fit within the heterosexual nuclear family model, we have rarely been well-represented or included in family language and narratives. If we recognize this and work towards language that incorporates a multiplicity of identities, we can send the message that these family connections and identities should be respected and legitimized. In Jacquie Gabbs study on lesbian motherhood, she quotes Firestone, who says, “[o]ur community should fulfill its responsibility to provide our families with the necessary words to describe our reality...[h]aving nouns to accurately describe who we are could assert the credibility our relationships deserve” (2005, p. 596). This is not an insignificant message to send, as many queer families still fight against discrimination, in language and beyond, that seeks to invalidate their relationships.

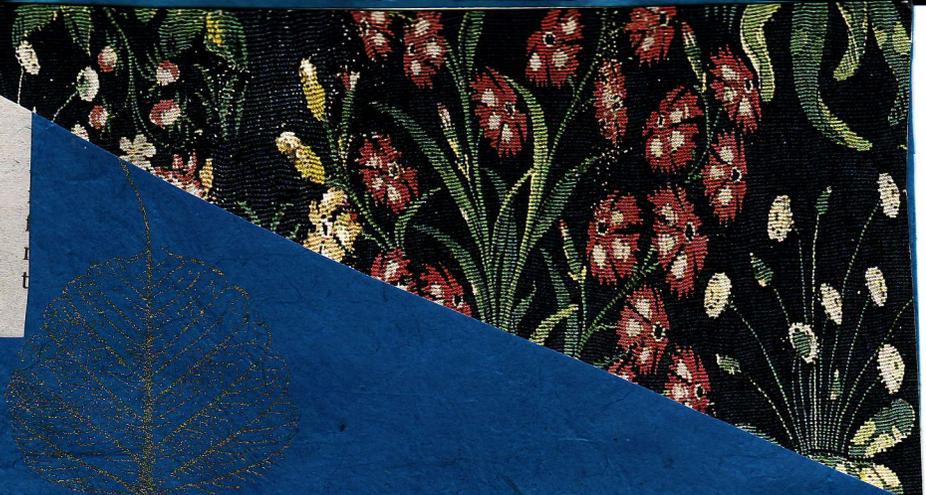
“Language gets complicated when you don’t have the standard stereotypical two-parent family.”

Necessity for Narratives

"I feel like it is hard to describe my family with the available language without there needing to be a story that accompanies it."

When terms are not readily available to describe our families, it can become necessary to tell narratives to properly explain our connections. Telling these narratives can require a willingness to share more personal information than is comfortable or socially acceptable. However, this depth of information is often required to feel like our realities are respected and honoured. It takes energy, time, and sometimes trust to tell people these narratives, and so many of us decide on a situation specific basis about what we will share. We can use various terms and different levels of language and narratives to adjust to the kind of situation we are in and the people we are talking to.

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When we first try to share about our family connections, it can be a very emotional and selective process. The differences that separate our families from “normative families” can seem very large and significant, and the need to protect our family and ourselves through silence can be strong. However, once we have moved past some of these fears, the need to stay silent and “in the closet” can be broken down in many ways. We can realize that even if we do not have proper terms or language, it is just as much our right, as any other family, to talk about the people who we care about deeply. Sharing our family narratives can be a moment to break down negative assumptions about non-traditional families and destabilize the norms about who makes a good parent, sibling, child, partner etc.

“If people asked me what was it like to be raised by gay parents, its like, well what was it like to be raised by straight parents?...They could have been horrible parents and gay. They weren't they were wonderful parents, but that wasn't because they were gay.”

"Sometimes I don't want to tell the narrative of my family because I get such a sensational response. And sometimes it is easier to just stick with inadequate words than to feed that sensationalism by opening up. I think the sensational response, even when it comes from people who are well-intentioned, is another form of discrimination against my family."

Despite the power of sharing our narratives, it is also important to remember it is not an obligation. Often queer identities within a family can be met with sensationalized responses. When we use certain words to describe our family members, such as, gay, trans, polyamorous, etc., we can be exposed to a consumptive and inappropriate curiosity about how that part of their identity affects their relationship to us. This can be hurtful and frustrating to say the least, and also reinforces the binary

of heteronormative identities as "normal", and queer family members as "deviant".

Sexuality, gender, and relationship status, are not monolithic defining factors for anybody. And yet, when we use non-heteronormative characteristics to describe our families, many people can hear little else. Remember that it is not your obligation to respond to people's curiosity or put up with sensationalism about your family connections. Our personal narratives are our own, and we are never obligated to use them to engage with others.

Exploring the boundaries of shared Stories

"He has said don't out me unless I let you. It is none of your business. It is and it isn't. We have to be very careful. Does he want this person to know? So we have to be very careful."

"If you are openly transgender it comes with a kind of freedom. But that is not for everybody. And if you do not want to be openly transgender, you can often become discontinuous with your past. So all of a sudden my ex-wife becomes my ex-husband, and there are all kinds of transfers of gender roles and information that occur...Because I have sought normalcy in my life, then my narrative has to be one where I literally reconstruct my past and feel the pressure in doing that. And of course that also means that if we are together we all have to get our stories straight about what the past is. And yet the alternative is to provide people with conflicting information, which makes them think immediately, what is going on here? And that can actually put the narrative of the transgendered person at risk."

"It hasn't always been mine to share. My need to share, which has sometimes been therapeutic, has been overridden by my need to protect and respect others right to privacy."

... p.m.
Blue Bus promoter Cynthia
Cummings has a husband and son
in the military who use the Blue
Bus daily. With that service being

The project has come together
quickly for Cummings, who is
working with Wilson's Transporta-
tion in Victoria to organize buses
and drivers. She has already heard

Boat daily.
With two buses per
week, three runs each week
ing, and two in the
Cummings said her com-
pany will be able to fill the gap



The collective nature of our family stories can complicate when we are open to sharing our narratives and when we need to respect the privacy of members of our family. There are no easy answers about how to navigate the interconnected reality of our family stories, but rather, a process of negotiation and understanding is required. The inadequacies of language, which fail to define our relationships in ways that ensure the safety, comfort and privacy for our family members, can put pressure on us to physically or psychologically distance ourselves from our families. However, the safety that distance seems to offer can also be sought by different avenues, such as being open to using a plurality of terms and narratives, and having a willingness to check-in with family and be flexible.



... service but has been
and is informed of the
business.
The service will be
all military person

Parking for the service will
be available for military person-
nel just inside the gates for the
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plenty of interest from military
families and expects the service
will be well used.

cancelled at the end of April, she
said it only seemed logical that
somebody provide an alternative.

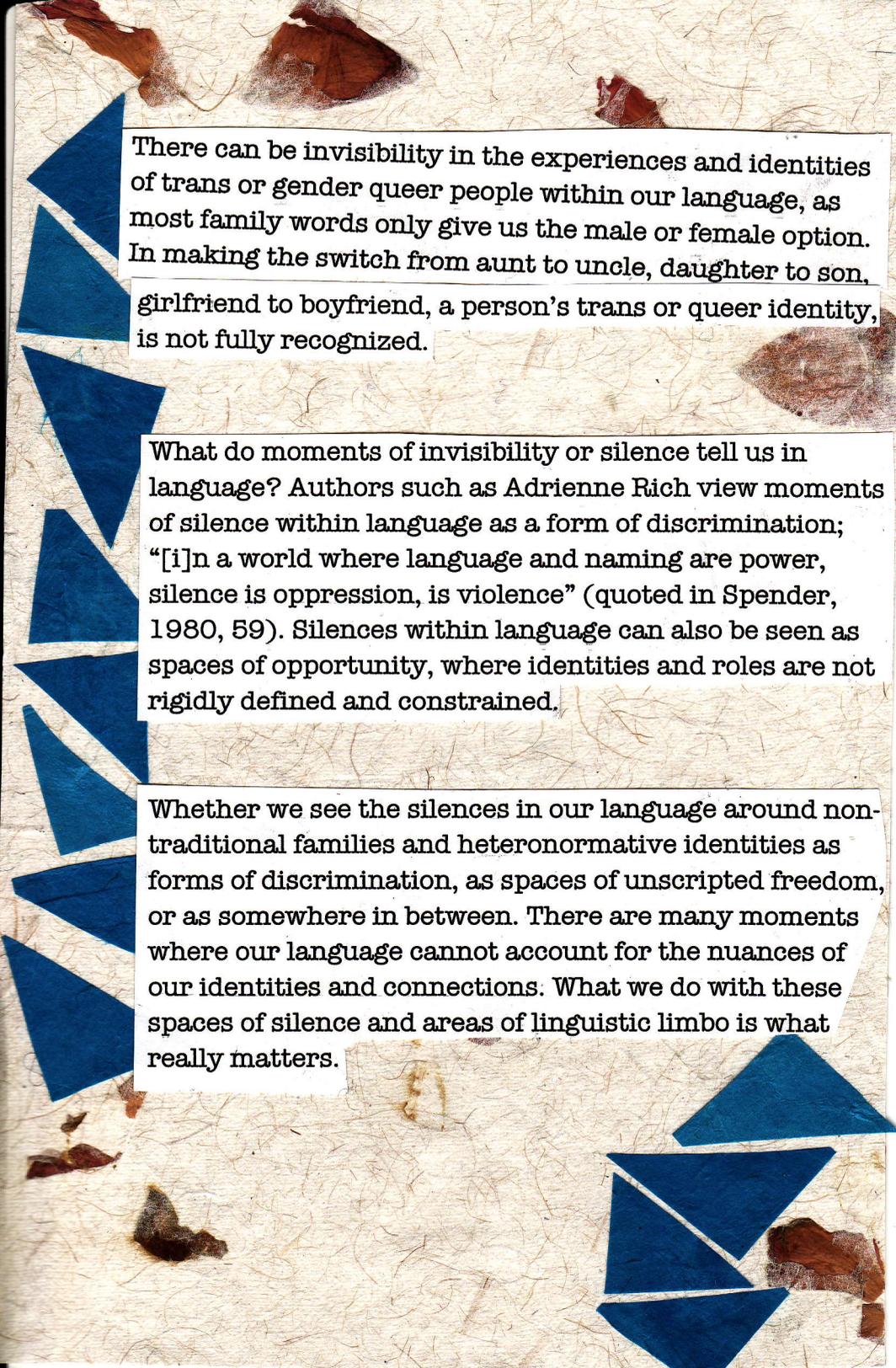
When Language

FALLS

Short.

"I feel trapped sometimes. You've heard me say this before, because I think our language places way too much importance on gender."

As many of us are well aware, it is difficult to think or use the English language without relying on the gender binary. Language does not hold much room for people who do not identify with either gender, or have more fluidity within their gender. It is difficult to introduce or connect ourselves to someone without using the gender binary. By using the plural pronoun, "they", or non-gendered identifiers like child, parent, or sibling, we often invoke confusion.



There can be invisibility in the experiences and identities of trans or gender queer people within our language, as most family words only give us the male or female option. In making the switch from aunt to uncle, daughter to son, girlfriend to boyfriend, a person's trans or queer identity, is not fully recognized.

What do moments of invisibility or silence tell us in language? Authors such as Adrienne Rich view moments of silence within language as a form of discrimination; “[i]n a world where language and naming are power, silence is oppression, is violence” (quoted in Spender, 1980, 59). Silences within language can also be seen as spaces of opportunity, where identities and roles are not rigidly defined and constrained.

Whether we see the silences in our language around non-traditional families and heteronormative identities as forms of discrimination, as spaces of unscripted freedom, or as somewhere in between. There are many moments where our language cannot account for the nuances of our identities and connections. What we do with these spaces of silence and areas of linguistic limbo is what really matters.

When love speaks louder than words

"There is a difference between having my children at home with me and being able to express full love towards each other in a way that is direct and immediate as compared to when we go out into the 'outside world' or 'social world'. Where people are, in a sense, looking for more information about our relationship and making assumptions. So I think I would say the relations inside the house are much more cordial and, in a sense, more easily managed because we have the reality of the love and of who we are."

"I know that through the rest of our lives language is going to be a mediation. And I think this work, in a sense, is never done. But is life's work ever done? That is the whole idea. And we should just be grateful that we are all happy, healthy and enjoy the process."

"I try not to put labels on him when I am with him because the labels that I use might be passé by the time I use them. So I try to be as open as I can to the fact that it is a fluid journey and I have no idea when he is 40 who he'll be or where he will be, but we will be there together."

While family language can present great challenges at times, our relationships are much more profound than the language we use to describe them. The love and care within those relationships strongly outcompetes any issues we may face in defining them. If anything, those uneasy moments within language can strengthen our relationships by reminding us to not take for granted the words that we use.

oaded Vanco

Many of us recognize that this will be an ongoing process, which will never be finished or complete. Throughout our lives every single one of us will change enormously! So the idea of having signifiers that remain stable, to represent shifting relationships and fluid identities, seems illogical. It is our openness and commitment to adjusting and changing with our families that grounds our relationship to language. The love, care and respect that we hold for these people, will always mean more than any words that we use.

Buses are scheduled to leave near the military resource centre Monday to Friday at 6, 6:30 and 7:30 a.m. Return trips will leave from near CFR Esquimalt.

The Blue Bus service is selling itself as convenient, reliable and environmentally friendly, specific to the needs of military personnel and a way to remove cars from the

said the B service will have capacity to serve people in the area. option, they do have a solution. alleviates that issue. Cynthia Cunn

Where do we
want to
go from here?



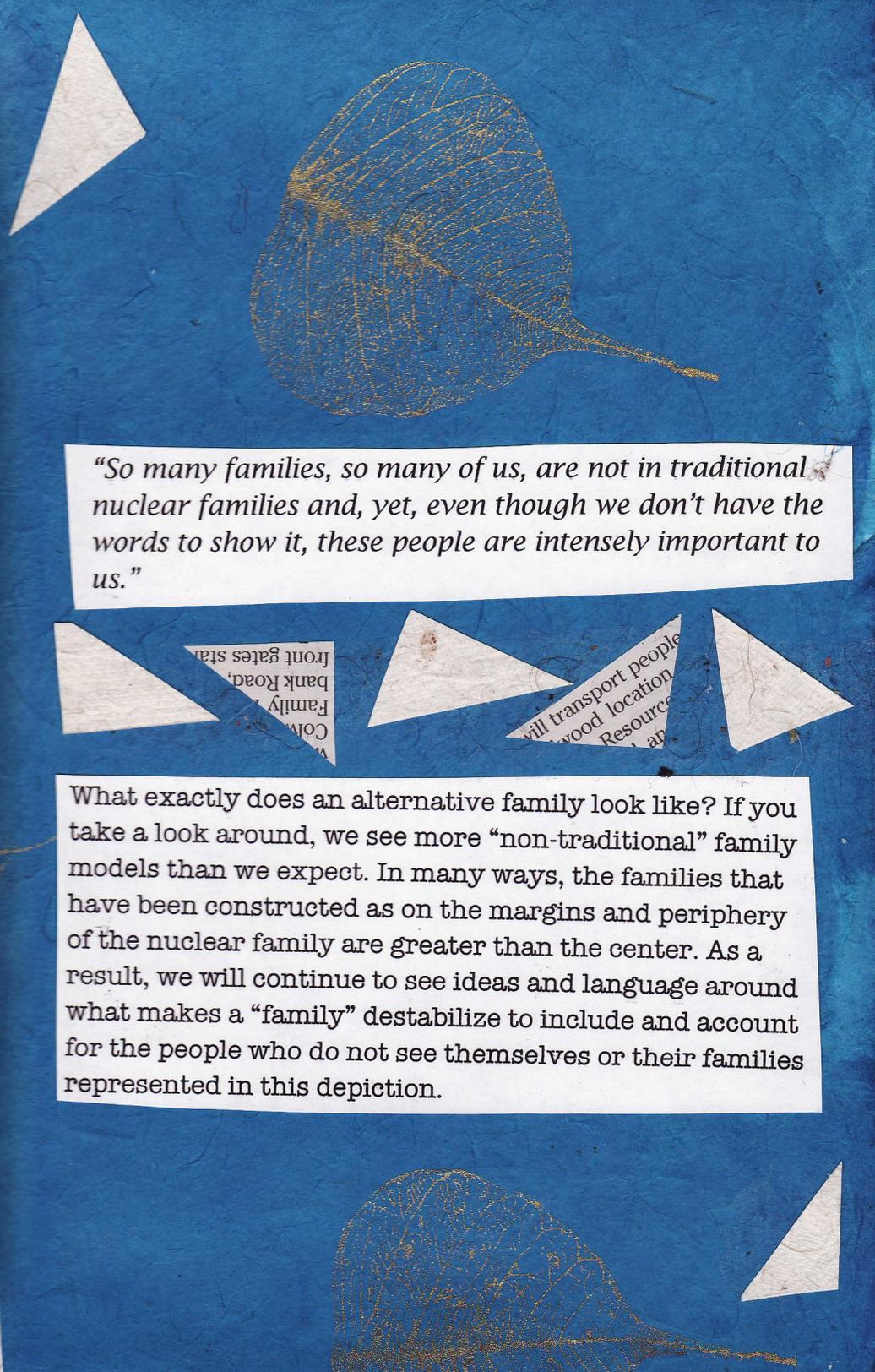
"I feel like language is inadequate, but at the same time I question what else I am looking for, like do I really want another term?"

Wittig considers language to be "another order of materiality" and, as such, an institution that can be radically transformed (Butler, 1990, 44). However, figuring out what we mean by transforming language is no easy feat. Language and labels, by definition, are exclusionary. We will always leave someone out or misrepresent with the labels we create. In creating new terms to incorporate more people, we automatically fall into the trap of excluding others. As such, we can produce a never-ending cycle of word creation that will always fail to account for the people it excludes.

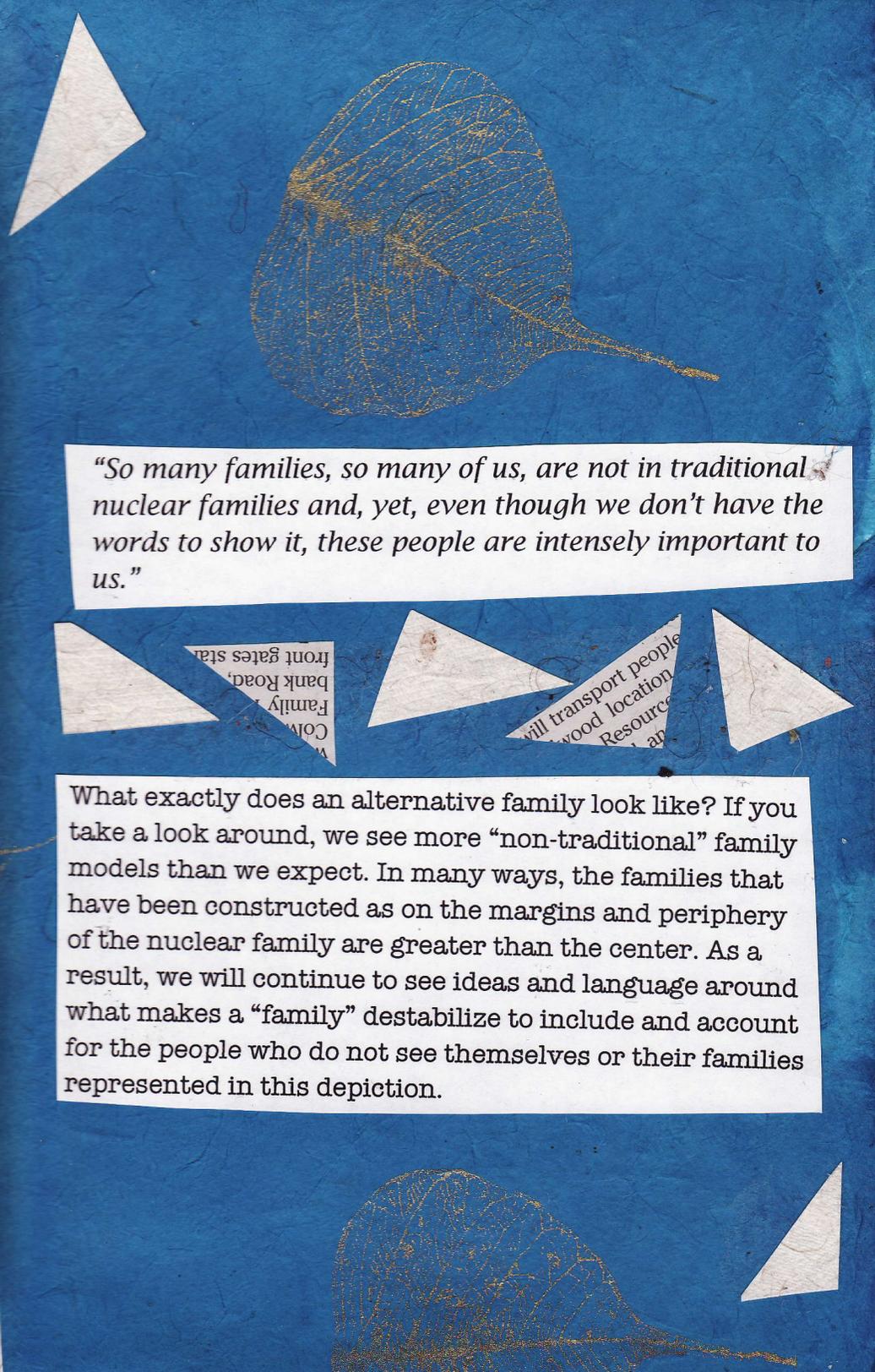
This is why an overwhelming number of acronyms and names have developed within the queer community. We continue to try to create new terms to account for those who the old terms have left out. Judith Butler refers to this phenomenon as the “embarrassing etc.” (1990). While it is important to recognize the restrictive and exclusionary nature of language, attempting to open up language through word creation and “alphabet soup” (GLBTQIA...) can be very inaccessible, and ultimately fails to dismantle the exclusion we seek to change.

Another challenge with changing to new words is that they can feel artificial. Even though the words that we use with our family may not be ideal, they are the terms that we have decided on together and, as such, we create a relationship with that language. So, even though the creation of new words may be closer to our family reality, a change to new language may not feel comfortable or appropriate.

Given these challenges, instead of looking to create new sets of words, transformation may more effectively mean broadening our conceptions of family language to include more opportunities for freedom of self-expression. To create a context in which self-determined identities are respected and considered legitimate, and where the gender binary is not assumed. Mainly this transformative space can be seen as a place to have your own realities respected and recognized, where language doesn't construct you to fit it, but you are free to choose and construct language to fit you.



"So many families, so many of us, are not in traditional nuclear families and, yet, even though we don't have the words to show it, these people are intensely important to us."



What exactly does an alternative family look like? If you take a look around, we see more "non-traditional" family models than we expect. In many ways, the families that have been constructed as on the margins and periphery of the nuclear family are greater than the center. As a result, we will continue to see ideas and language around what makes a "family" destabilize to include and account for the people who do not see themselves or their families represented in this depiction.

A few things to keep in mind:

In reflecting on the process of working on this project (interviews, secondary research and zine-making), there are a few ideas that stood out in my mind as important suggestions to pass along about family language.

Some helpful tips from my brain to yours:

- 1) **Check in with others.** Have dialogues and discussion. Ask what people want to be called and how names make them feel.
- 2) **Be self-reflective.** Assess on an ongoing basis about whether you need to rework your language for others, for yourself, or for the narratives that tie you together.
- 3) **Don't be afraid of change.** Feel free to try out new words, reclaim words, and go back to old words. And try to be open when family members need changes with language.
- 4) **You don't have to use new words to be progressive.** By listening to and being in process with the people you care about, you are doing something radical.
- 5) **Let people self-define.** Don't make assumptions about people's identities, pronouns, or families. By doing so, you are helping to transform language!

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